

ers who should be two little comrades!" I said, and Tommie looked a little ashamed.

Then I said:

"I know a true story about two comrades, that happened right here at home." They, as well as I, live in southern Kansas. "Do you want to hear it?"

They both brightened up at once.

"Yes, indeed, auntie," said Tommie.

"If you please," said Willie.

And so I began to tell the story.

"It was a bright morning last summer, and I was greatly enjoying the fresh air and the sunshine. I was on the road where Mrs. Allen lives, for I was going to spend an hour or two with her.

"A wagon, going north, passed me. On the front seat sat the father and mother. Their two children, a boy and a girl, sat behind, on a board seat. I suppose they were all going to visit the children's grandma and grandpa. Pretty soon a big yellow dog rushed by me in great haste to overtake the wagon. By this time it was some little distance away, as the mules were going at a brisk trot. He reached the wagon, ran on after it for a minute, then, turning, suddenly went racing back, passing me again.

"I looked around and saw, what I had not noticed before, a smaller, shaggy, brown dog, who was following slowly. He was quite lame,—for he limped painfully, and some times stood still, holding up his foot from the ground.

"My friend Yellow"—

"Was that his name?" asked both the boys.

"I don't know. In fact, I don't know their real names, so let us call them Brownie and Yellow."

"All right," said Tommie and Willie.

"Well, Yellow ran up to him and seemed to say something, but, as I do not understand dog language, I cannot tell you what it was. But I'll venture to guess that it was something like this: 'I'm sorry you're so lame, old fellow; but never mind, I'll wait for you.'"

"I wish I knew what dogs say," said Willie.

"We can guess, anyway," said Tommie.

"This time, they rubbed noses, if they did not speak and Brownie tried to hurry as fast as he could; while Yellow went slow, and kept by his side for a little way. But Brownie could not keep up with his stronger companion, so Yellow ran on after the wagon again. I could not help thinking that he was a selfish fellow, after all, when back he went to Brownie, and tried to encourage his poor, lame friend again as well as he could. Well, boys, he really did, as I have told you, three times! And I was wondering how it would end; Brownie seemed to be tired, and would stop and whine."

"Poor little dog!" said Willie.

"Then Yellow actually went back the fourth time. Just then, as they were coming along slowly together, the mules and wagon turned the corner, and went east on this road. Both dogs stopped and looked. Then they

seemed to talk it over again. And, as I stood watching them, they crawled under the wire fence, and ran across the corner of the pasture. They planned well; for their course brought them out a little way ahead of the wagon. I noticed that Brownie ran on three legs, so he was not 'shamming.' They both fairly seemed to fly!"

"Good for them!" cried both boys with sparkling eyes.

"About sunset I watched for them, for I knew they would pass by here, going home. The wagon came, just as I expected, and behind it trotted Yellow, with the brisk air of having had a good time.

"Every little while he would look back and wait for his friend. Brownie did not seem quite as lame as he did in the morning. Perhaps, the day's rest had helped him, and, besides, the mules were walking now."

"I would have liked to have Yellow for mine," said Tommie.

"I would rather have Brownie," said Willie.

"Don't you think they deserved to be called 'Two Comrades?'" I asked.

"Yes, indeed, auntie! please tell another story," said the boys.

Our Young People

REPENTANCE AND CONVERSION: WHAT ARE THEY?

Ezek. 18 : 20-32 ; Acts 26 : 19, 20.

Topic for Sept. 4.

Much of the past discussion as to the precise steps in conversion and their order has only tended toward confusion and after all it is not so much a theoretic knowledge we need of conversion as a practical, experimental knowledge, but every Christian should be familiar with the scriptures on this all-essential point in order that they may be better able to do personal work among the unsaved.

Much that passes for conversion falls short of the real thing. True conversion should be followed by the evidences of the new life with "affections set on things above and not upon things that are upon the earth." Sam Jones tells of an old lady who had a good definition for repentance and conversion. "When I repent" she said, "I feel sorry for my meanness and won't do it any more, but when I am converted then I quit my meanness and don't want to do it any more." The following references can be supplemented by others. The leader should have a word of comment on the terms used.

SCRIPTURE LIGHT

1. Repentance, Acts 17 : 30; Matt. 3 : 2-8; Luke 3 : 7-15; Acts 17 : 30, 31; II Cor. 7 : 9, 10.
2. Faith, Heb. 11 : 6; Gal. 2 : 20; Heb. 4 : 2; Rom. 10 : 17; I Cor. 12 : 9; Gal. 5 : 6.
3. Regeneration, John 3 : 5, 6; I Pet. 1 : 22, 23.
4. Adoption, John 1 : 12, 13; Rom. 8 : 14-17; Gal. 3 : 26.
5. Justification, Rom. 10 : 4; Rom. 5 : 1, and 4 : 6; Eph. 2 : 9.
6. Confession, Rom. 10 : 8, 9; I John 4 : 2, and 15; Heb. 13 : 15; Matt. 10 : 32.
7. Fruit-bearing, John 15 : 16; Jas. 2 : 14-17.

FOR OPEN DISCUSSION

1. What is the difference between repentance and fear of punishment?
2. What was lacking in the repentance of Judas? Matt. 27 : 3.
3. What does the conversion of the jailer teach us? Acts 16 : 19-34.
4. Is obedience to the commandments an essential

part of conversion? John 14 : 23, 24; II John 6 : 7, 8.

5. Is it one's duty when converted to make restitution for wrongs done when in sin? See Lev. 6 : 5.

6. What part does feeling play in conversion?

7. What are the evidences of conversion? The word I John 5 : 13; John 5 : 24; Experience, II Cor. 7 : 10; and Fruit-bearing, Gal. 5 : 22, 23.

NOTES

1. Reformation is not regeneration but regeneration includes reformation.

2. The natural body is not destroyed but a new life is added which controls it to God's glory.

2. We are first babes in Christ and then grow.

4. Trials and doubts are no proof of lack of conversion.

5. Feeling will come with service but the word is our sure guide.

C. F. YODER.

LAZY CHRISTIANS

EDGAR LAYNE

We once asked a young man if his parents were Christians and he answered: "Yes, I guess so but they do not work much at it." Is it not a fact that the majority of professed Christians are so but in name? They do not even go to church or King's Children except as a matter of sociability to see their friends. They do not pray. They do not dress nor live like children of God. They never have family worship and their voices are not heard in the prayer meeting or King's Children. One might suppose them so feeble or sickly that they could not perform their religious duties, but just see them at a garden party or theatre and you will find they have strength enough and can exert an amount of energy that is amazing if they choose.

A little girl used to hate to wash dishes and when compelled to do the unwelcome task would spend the afternoon in doing what she could have done in an hour. Her indulgent mother thought the poor child was so slow that she would never make a housekeeper. A sensible aunt once tried a little experiment. She offered the child a much desired treat if she would have the dinner dishes well done and put away in an hour. She did it easily, to her mother's astonishment. Her mother was amazed next day to see her as slow as ever. But a sound whipping acted as a tonic in her case and she was ever after a quick and an energetic worker. With her, as with the lazy Christian, she had no heart in the matter. We feel sure of one thing that these lazy, careless professors never will see in heaven. None but those who "agonize" will gain the prize. We must run if we win the race. The trouble is in the heart. Thorough conversion will take the carelessness and laziness away from all, and if they do not weary in well doing the prize is for such.

The Prayers of Christ

The Congregationalist.

To all who look to Jesus Christ as an example worthy of imitation, whether they regard themselves as Christians or not, the fact that he believed in prayer and made it his custom to pray should have the strongest weight. Prayer plainly had the utmost value for him, and he clearly believed that all men